The Priest

Edited By Priests For Priests

July, 1955

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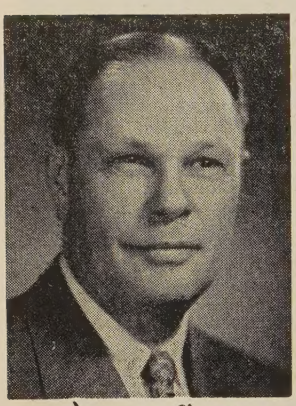

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Papal Honors

MSGR. Dennis J. Kane and Msgr. Connel A. McHugh, of the Diocese of Scranton, have been named Protonotaries Apostolic by His Holiness.

Msgr. Bonaventure J. Filitti of the Archdiocese of New York has also been named a Protonotary Apostolic.

The following priests of New York have been made Domestic Prelates: James A. Boyle, Christopher B. Dunleavy, James F. Jones, Vincent J. Raith, and Peter P. Tuohy.

George J. Guilfoyle and James G. Wilders have been named Papal Chamberlains.

Father Peter J. McGarrity of the Archdiocese of Philadelphia has been raised to the rank of Domestic Prelate.

The following priests of the Diocese of Albany have been named Domestic Prelates: Michael A Bianco, Daniel R. Burns, John J. Finn, Joseph A. Franklin, George J. Gratton, James P. Hanrahan, William C. Keane, J. Norbert Kelly, Joseph P. Kelly, Arthur S. Kiffin, Thomas J. Loughlin, James A. Nolan, Will-

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Three priests were named Papal Chamberlains: Raymond F. Rooney, John J. Forman, and Gerald Mulqueen.

Six pastors, all of them Consultors of the Diocese of Norwich, Conn., have been elevated to the rank of Domestic Prelate: Frederick H. DesSureaulty, Alfred H. Driscoll, Donat M. Jette, John J. McGrath, Ladislaus B. Nowakowski, and John F. X. Quinn.

Three Tucson priests were named Right Reverend Monsignori by His Holiness: Francis X. Donnellan, Bernard L. Gordon, and Don H. Hughes.

From Death To Life

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Father Alagiani had already completed his first eleven years in

THE PRIEST JULY, 1955 VOL. 11, NO. 7

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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recently carried stories about

a young French lawyer who had a novel idea about mailing letters. Instead of leaving his office and walking to the nearest mailbox, he would merely open his window and throw the letters out. The stories went on to say that the letters always arrived — usually on time, sometimes a day or so late — and almost certainly carrying stains showing a landing on the street below his window.

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Russia and returned safely to Italy when in 1942 the Italian Military Ordinariate, in view of his intimate knowledge of the country, assigned him to the Italian division being sent to the Russian front as Hitler's ally.

Here he was taken prisoner together with most of his countrymen in the fiasco that was the Italian offensive there. Then began interminable journeys, the atrocities of Russian detention, starvation, disease, exhaustion.

In 1943 he spent days on the verge of collapse and at the brink of despair which he overcame only by his resolution not to die "in this land of slavery, among enemies of every faith, under the shadow of the red flag, far from my brethren, without the assisttance of a priest, deprived even of a kind word."

Suddenly this cross was lifted from him and his soul was flooded with peace. His health substantially improved, he went on from camp to camp, prison to prison, through repeated interrogations and persistent attempts to indoctrinate him.

As he tells the story, one of his greatest consolations was his confidence in the Blessed Mother. Shipped to Elabuga in the Province of Kasan to a camp for German prisoners in June, 1944, he confidently told the Italians he found there that in Mary's month of May "she would give us peace and that in October, also consecrated to her, they would once again find themselves at home." So it turned out. The war ended May 5,

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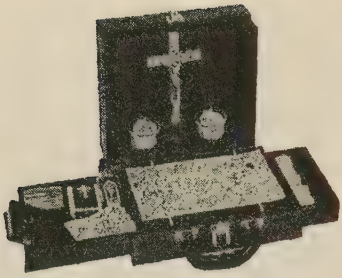

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and on October 9, the Italians started home.

But, alas, not Father Alagiana. He was too precious a prize and too interesting a "specimen" as a priest and a Jesuit.

Learning that he was to be sent to Moscow, he made what he thought might well be his last confession, celebrated Holy Mass very early in the morning, and with a thought for fellow prisoners he might meet consecrated 120 Sacred Hosts.

Protecting the Blessed Sacrament

This led to an unexpected crisis. Hardly had he arrived in Moscow and been shut in the Lubianka when he was ordered to strip for inspection. The horrible thought struck him that the Sacred Hosts might be profaned.

Taking the initiative, he deliberately showed the Hosts to his guards, explained that they were sacred to him and that they were not to be touched. Naturally they became an object of the greatest interest. One guard after scrutinizing them called his captain who in turn ordered them to be analyzed chemically. Upon Father's explanation of their composition, in some perplexity he next sent for the prison doctor who simply made matters worse by ordering them to be thrown away. Only by insisting that he would protect the Hosts with his life if necessary, did Father Alagiani persuade the perplexed officials to leave them undisturbed.

At least two good effects, fortunately, can be attributed to his courage: the Russians were them-

selves in an incomprehensible way impressed by his faith; Father was allowed to reserve the Sacred Species in a unique way and in the constant presence of his Eucharistic Lord found, as he writes, "inexhaustible moral and physical strength."

He was two and one half years in the Lubianka under constant abuse. His glasses were taken away from him, his breviary, his few pious books, even medals and religious articles. He was constantly questioned. As a spy and an agent of a foreign government, the Vatican, he was condemned to ten years solitary confinement at the Vladimir prison.

Here only his faith kept him alive and sane. To occupy his time and attention he "said Mass" twice a day, once in Latin and once in Armenian. These Masses, of course, were what seminarians everywhere call "dry masses."

Again, Father Alagiani set up a little fanciful community of his own. Our Lord was Superior, other members were Our Lady, St. Joseph, the Little Flower, St. Marcellus, and his Guardian Angel. He modestly appointed himself Father Minister in his dream world. But it was a way of keeping sane.

On the 5th of March, 1953, there was a rift in the dark clouds. He was allowed once more the joy of saying Mass, thanks to the intercession of the Italian Ambassador to Russia. The nightmare, inex-

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plicably as it had begun, came to an end on the 12th of February, 1954. He too began the trip home to his beloved Italy.

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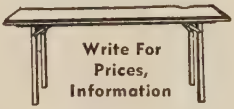

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in the week, then it cooks and stews in our subconscious until Sunday. All the time we are referring our experiences toward that subject with a view to illustration: newspaper headlines, magazines, movies, TV, conversations, everything.

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The New Hymnal

IN connection with Archbishop Edwin V. O'Hara's Golden Jubilee, commemorated in this month's editorial, we would like to recall His Excellency's interest in the proposed uniform National Hymnal. After some study, Archbishop O'Hara took the project beneath the aegis of his Confraternity, where it is now in process of compilation. That is to say, there is a board of editors at work and just this morning we received the sections for Advent,

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When it is completed, it may well stand with the Confraternity New Testament as a monument to the Archbishop "more lasting than bronze."

Of Priestly Housing

WE hope that every one of the new priests is assigned to one of those big roomy rectories put up before the war. Strikes us the rectory used to be thought of as a home for the priests. Now they're becoming institutional like a seminary or a factory, with numbers on the doors and cells so small that Father has to back out while the maid is making the bed.

One recently built rectory allows each curate an upstairs cell and a downstairs cubbyhole to serve as an office. Beyond that there is a common room for the assistants. That's all. This, of course, makes no allowance for the curate who likes to kick off his shoes and make a meditation once in a while, or who likes privacy while he reads, for the one who likes an hour of jazz at night, or his opposite number who can't stand jazz; then there is the man who ought to be isolated — the fellow who clicks his plate or picks his nails as he works — thereby driving everyone else slowly mad.

Privacy is becoming an increasingly rare luxury in our 20th century, and yet it has never been so necessary, especially for us

Continued on page 584

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The Priest

THE PRIEST JULY, 1955 VOL. 11 NO. 7

Editorial Comment

Jubilee Memories

THIS issue of THE PRIEST is humbly and sincerely dedicated to a man who has been quietly making history for the past fifty years. It marks, if in a minor way, the occasion of his golden jubilee. Not that our jubilarian ever set out to make history—he was too busy and too preoccupied with getting necessary things done for that. Not that he even adverted to the magnitude of his labors or to their historical meaning; for he is a quiet unassuming man one feels at home with, because one can discuss ideas with him freely and easily and he listens with attention and sympathy. In turn, one listens and learns, and begins to appreciate wide learning, complete dedication, an extraordinary awareness of current events and a vision that has been proven amply over the years.

In 1905, St. Pius X issued the memorable document *Acerbo Nimis*. In the second year of his pontificate, he made in encyclical form his now famous and vigorous plea for the dissemination of Christian doctrine, his burning condemnation of "ignorance of things divine." He quoted, too, the admonition of the ordaining Bishop as contained in the Roman Pontifical: "Let your teaching be a spiritual remedy for God's people; may they be worthy fellow workers of our order; and thus meditating day and night on His law, they may believe what they read and teach what they shall believe."

The saintly Pontiff in effect was focusing all the interests of a young man about to be ordained for the Archdiocese of Portland, was providing him with a blueprint for the next fifty years, was chrystallizing his earlier thinking as a seminarian along the same lines. Father Edwin V. O'Hara must have felt somehow that all this was a mark of God's Providence. At least we who look back see it that way. We might even paral-

lel the careers and the interests of Pius X and the future Archbishop of Kansas City.

A Certain Father O'Hara

The first time we can recall hearing of the Archbishop-to-be dates from somewhere around the year 1930. We who entered St. Patrick's Seminary that year found there a vigorous catechetical movement already in progress, run entirely by the student body, even without a faculty moderator. We conducted our own classes periodically which consisted of "lectures" by the theologians on points of the catechism, reports from classmates who had spent previous summers in the field, discussions and plans for the future. Alumni came back occasionally to spur us on, the faculty favored us from on high, and enthusiasm was the mark of it all.

Over our group hovered the spirit of a certain Father O'Hara, pastor in Eugene, Oregon. That same year he became Bishop of Great Falls, Montana, a diocese which turned out in his hands to be a large-scale working model for what we now know as the National Confraternity of Christian Doctrine. Bishop O'Hara became first episcopal chairman in 1934.

Relying on an undoubtedly spotty memory, our next vivid recollection of Bishop O'Hara came not long after when we were ourselves in theology at the old Sulpician Seminary, now the Theological College of the Catholic University. How seminarians love and live on what the armed services called "scuttlebutt."

By this time we must surely have met the Bishop personally, for his brother and sister-in-law had made their Catholic home our own. By now, "our" is no longer editorial—it involves at least a dozen young people who were drawn into the orbit. Doctor Frank O'Hara, the Bishop's brother, was then head of the Economics Department of the University. Mrs. O'Hara (whom we noted some years ago in our pages as the "Mother Abbess") reigned happily as queen to his king. If there were any entrance examinations for that unique but truly educational institution, they were quite simple. One was "catholic" taste — Dr. Frank might quote you a yard or two of the *Anabasis* purely for fun, or half of Browning's *Death in the Desert.* Another was interest in the Catholic Evidence Guild—Mrs. O'Hara was its first woman speaker in America. As we recall, one also had to pledge allegiance to the *Dictionnaire de Theologie Catholique,* our bible, before Bishop O'Hara had the Douay revised. But we wander from the subject—such happy days! To get back . . .

It is at least incontestable, that seminarians like so many embryo Hamlets live "on the air, promise crammed."

One day there was some kind of luncheon in our private re-

fectory at the Sulpician Seminary. The alerted community had wind of it within the hour. Father Arbez, our incredibly learned Scripture Prof, definitely had taken part. What could be under way? Some more irresponsible members of the community whispered that a new translation of the Bible was in the works. Quite properly we dismissed this as absurd. Tamper with the Douay? Wiser heads ruled the day. Their story was that Bishop O'Hara, who had presided, was forming a Biblical Society of some sort. This we could take in stride. A Biblical Society was as harmless as an SPCA. At the most it might entail the study of Hebrew, and we had already undergone that under the tutelage of the same Doctor Arbez. Though it was a mild abberation of his that the subject was really important, we could readily tolerate a professor's pet enthusiasm.

History Taking Place

As things turned out, and as most of the world now knows, history was taking place and Bishop O'Hara once more was in the thick of it. At this assembly scholars had sketched out a revision of the New Testament, and proposed to follow this up with a similar revision of the Old Testament. The Confraternity of Christian Doctrine had sponsored and forwarded the work. Later the same year the Catholic Biblical Association of America was founded. Bishop O'Hara was forging ahead.

On Pentecost Sunday, 1941, the Confraternity revision of the New Testament made its appearance, published by the St. Anthony Guild Press. Seven hundred thousand copies were sold within the year. That same year there appeared the special edition for the Sunday epistles and gospels and another volume, Daily Readings. In 1942, Septuagesima Sunday was chosen by the Bishops' Committee as an annual Bible Sunday—an event which entailed special articles and sermons, radio programs, and widespread publicity. Bible Institutes began to spring up. The Confraternity sponsored special biblical sessions at its congresses and offered a handy one-volume commentary on the New Testament.

Today we have a Bible Week instead of a Bible Sunday, and the Old Testament revision is well under way with the proximate appearance of Volume III. All this grew out of a quiet meeting in 1936, while we seminarians speculated and gossiped and missed the real import of a memorable occasion.

Archbishop O'Hara

For sheer lack of space it becomes impossible to set down what our jubilarian has done besides all this. Quite possibly it is too early to attempt to chronicle or estimate his role

in the liturgical revival and the vernacular movement which have already assumed impressive proportions though still apparently in their infancy. We may see in the signal honor accorded Edwin V. O'Hara by our Holy Father—the personal title and rank of Archbishop — the mark of the Pontiff's appreciation and the recognition of his many and varied apostolic labors.

Still one can scarcely pass by, for any reason, the canonization of Pope Pius X in the year 1954. Among the many Bishops and priests who had besought this favor of the Holy See, no one had been more devoted to the cause than Bishop O'Hara and his Confraternity of Christian Doctrine.

Pope Pius X had been the inspiration of his youth. In him he had found his ideals and objectives. In the canonization of the Pope of the Bible, of the Liturgy, of the Catechism, Archbishop O'Hara must surely have seen a providential approval of his own life's work, as we see in the Archbishop himself a faithful disciple according to the mind of the Saint.

Ad Multos Annos!—G. J. G.

Breaking With The Reds

Mr. Anthony Marcus, a veteran in the field of foreign trade, believes that we should break off all diplomatic and trade relations with Russia and her satellites if we want to avoid communist infiltration and eventual war with the nations behind the Iron Curtain. Marcus, a Russian born American, says he is fighting the communist leaders in gratitude for the opportunity this country gave him by making him an American citizen. For 37 years he has been engaged in foreign trade, representing the Studebaker Corporation and other large companies in Russia. He talks from experience, not hearsay, and these are the things he believes may be accomplished.

"Breaking relations with Russia will electrify, stimulate and inspire the enslaved Russian people and scare the Kremlin rulers out of attempting to start a war. Shutting off all trade with communist countries would be a crushing blow to the Red leaders and a great encouragement to their people. This nation recognizes . . . the world's greatest murderers as representative of the Russian people whom they never have represented. Recognition of Russia was the most priceless gift bestowed upon our most deadly enemy."

Mr. Marcus disagrees with President Eisenhower who says the the Russian satellites and Red China are different from Russia. He believes they are all fundamentally the same, that they are governed by the same philosophy and that they all aim at the destruction of the free enterprise countries.—**Ave Maria.**

Canon 209 — Again!

Common error and supplied jurisdiction

William F. Allen, D.C.L.

IT is an accepted truism that if a statement is repeated often enough, it will soon be given the halo of truth, even though such a distinction may be most undeserved. That seems to have been the case with some aspects of canon 209 in its interpretations at the hands of canonists. This accounts for the furore set in motion by the most recent decision on this canon.

In a short article some time back, it was pointed out that we borrowed the notion of supplied jurisdiction from Roman Law and the development of the canon was traced down to the decision of March 26th, 1952. The latter made canonists raise their eyebrows since it declared that jurisdiction could be supplied by the Church in the case of a *single* marriage performed by a priest without delegation.

It was asked in astonishment just how could canon 209 be applied since common error could never be verified in the case of a single marriage — it would involve but two people. How could two people make the error common?

How could the general welfare of the Church be thought of as in jeopardy under such circumstances? It therefore should be interesting to study a bit more about the conditions required for the supplying of jurisdiction by the Church in the case of common error, or of a positive and probable doubt *de jure* or *de facto*.

Common Error

Error is a false judgment. The faithful conclude to something that is inexact, wrong, and it matters little whether the basis is ignorance of the people on the point or incorrect information. The essence is a conclusion in their minds that something is true when in reality it is not so.

Common will be error in two ways: firstly and ideally, the error will be common when the greater part of the community actually come to a false judgment, a wrong conclusion. Truly, then, in a diocese, or parish, or community, or religious house, we could say that the error was common. But this ideal situation is hardly obtainable and so there has been an easier criterion adopted—namely, common error *de jure,* as opposed to what has already been explained, common error *de facto.* When there exists as a foundation for the common error, a public fact which of its own nature, were it known, could lead prudent men into error, into a false judgment, then we have common error

de jure. The error has not been actually made but it would and could be made, were the majority of the community to advert to the public fact already the basis for error on the part of one or more members of the community. The Rota in 1936 upheld the sufficiency of common error *de jure* for the application of canon 209 and today the vast majority of canonists hold the same opinion. So much for the nature of common error.

The Common Good

Unanimity on the nature of common error *de jure* and its sufficiency for the advantage of canon 209 did not solve the complexity of application of canon 209. We borrowed the legal institution of supplying jurisdiction from Roman Law but we gave it a peculiar canonical twist which did not work out for facile understanding of the procedure!

In Roman Law jurisdiction was supplied by the State for the good of the individuals who otherwise might have been seriously inconvenienced and harmed by the decisions of a judge without jurisdiction to whom they had applied in good faith and who had acted in good faith. But canonists explaining canon 209 injected the note that supplied jurisdiction was in favor of the common good, and not in the interests of individuals. To judge in a particular case whether jurisdiction was supplied or not by the Church, the same canonists always insisted that they be shown that the common good was in play. Hence, we often read in the texts, that after ten, twenty, thirty confessions, the confessor began to possess jurisdiction for then the common good demanded it; it was presumed at that mathematical moment the Church's common welfare imposed the supplying of the defect.

The anomaly is easily seen: it was agreed that common error was such that it could induce the majority of the community into a false judgment, were the majority to advert to it—but in actual application, canonists, always partial to the common welfare, wanted to know how many of the community were actually affected! What we gained by a more liberal notion of the common error, we lost by the exigencies of canonists on the injection of the common welfare as a pre-requisite for the application of the canon! Fitting the goal of the legislator into the interpretation of the law, they defeated the purpose of the law by making it more difficult to use.

The Furore

Contrary to all the dicta of the canonists, comes the decision of March 26, 1952 declaring that canon 209 could be applied to a single marriage performed by a priest with invalid delegation. No attention would have been given to the decision if it

had declared that canon 209 could be applied after the priest's tenth, twentieth marriage—but after a single marriage, how could the common welfare be involved when only two people were harmed, affected by the invalid marriage? It was the old story. Famous authors reasoned that way: Vermeersch-Creusen in their Epitome up to the 7th edition and Capello in his De Poenitentia, n. 489 and even after the decision, P. Aguire of the Gregorian hesitated to accept the literal interpretation of the decision since he could not reconcile the use of canon 209 if the common good were not involved!

At long last from canon 209 must be removed the notion that the common welfare of the community must be mathematically involved before jurisdiction can be supplied. It would seem that we must go back to the original philosophy of the legal institution and with Gratian, the Decretales of Boniface VIII, those of Innocent III, admit that jurisdiction is supplied for the advantages of the individuals affected in a particular case. We must also admit that the public welfare is involved by the fact that one public act brings the public good into play and that furthermore one case is susceptible of being multiplied to the extent of jeopardizing the common good eventually. That seems to be the sense of the decision of March 26th, 1952. It will be instructive to watch the jurisprudence of the Rota within the next decade. Speculatively, there has been a big step forward to a better and more liberal view of canon 209.

Applied To Penance

This sacrament afforded the most numerous occasions for the use of canon 209. A quasi unanimity of authors accept the common error *de jure* as the basis for the application of the canon in the confessional. However, there is a little peculiarity which adds to the complexity of the situation. Most authors demand that the foundation for the error *de jure* be public by nature so that either a good number actually perceive it and fall into the error, or a good number could perceive it and could fall into the error, were they to advert to it. In other words, the community must have the opportunity of being able to know of the fact, the basis for the error, even though only one actually falls into the false judgment.

Thus, everyone is in accord with the valid application in the case of the missionary who was announced as coming the following week; from the altar the faithful were exhorted to go to confession to the visiting missionary. The latter begins to hear confessions only to remember that he has no faculties. The basis for the error

was public, the announcement of his advent and also the fact that he placed himself in a confessional. We sense the solicitude for the common welfare in this example. Logically, the same moralists would not admit the supplying of jurisdiction in the case of a priest, unannounced in the parish, who stops to say Mass and is requested by a single individual to hear his confession; this he does in the sacristy. The basis would not be public.

(It would be the contrary, however, if all the community or the greater part, falsely judged that all priests had faculties for confessions anywhere!)

In the same vein the moralists would deny application of the canon if a priest would hear the confession in a sick room, or in his car, or in a parlor — such places would not give the public nature to the foundation for common error that is required; whereas entrance into a confessional in a church would do so. This affords the setting for the *de jure* interpretation of *error communis.*

It is useful to remark that the Church supplies the jurisdiction directly to the priest; it is not a case of just a sanation. Also, the jurisdiction supplied may be even used validly by those who are aware of the true status of the priest as to normal jurisdiction.

It is accepted doctrine today that assistance at marriage is not strictly an act of jurisdiction; nevertheless, canon 209 applies to it as per the decision of the CIC Dec. 28th, 1927 — even though the Rota refused to follow this dictum as late as 1942!

There has been a strong current against the use of supplied jurisdiction in the *forum externum for* marriage. One was always told that each case should be sent to Rome for final decision since one could never be sure of a valid application of canon 209 in its case. Perhaps it was the general solicitude for absolute validity in the *forum externum* on a subject intimately connected with the salvation of souls — marriage — that prompted this lack of acquiescence; then, too, canonists argued that the elaborate norms of canons 1094-1096 would be rendered useless were canon 209 to prevail and make almost any priest an official witness!

Marriage however presented every good aspect for verifying the conditions for common error: a widespread belief amongst the faithful that any priest may marry validly any Catholic; then the circumstances attending the marriage favor them too: it is not a rush affair; there are certain formalities to be fulfilled by both the priest and the spouses; it is a public event; there is a day and an hour for it; the faithful presume that whoever wears the vestments and occupies the al-

tar did not get there aimlessly without some supervision or consent—it just could not be. All in all, marriage does present optimum conditions for common error *de jure!*

Especially against the single marriage by a priest without delegation were the canonists as far as canon 209 was concerned. The Rota called the error in such a case, a private error since it concerned but two people! But the decision of March 26, 1952 declared that the Church could supply even in that case of the single marriage by the priest without delegation. Canonists who still demur at accepting this decision, do so on the grounds that they cannot see how the public welfare is involved and that must be involved if canon 209 is to be used. As we have already said we must accustom ourselves to the reasoning of the original sources and see in canon 209 a provision for the utility of individuals; and besides, the public welfare is at stake every time a priest exercises an official status and a public juridical act is performed. Furthermore, an individual act could be multiplied by many single individual priests to the extent of seriously compromising the common welfare. Canon 209 does apply in the individual marriage — it would seem.

It would seem also that the most recent decision on the matter of supplied jurisdiction gives us pause to stop and think when confronted with a marriage case based on canon 209. Should we doubt that certain circumstances induce common error, the canon 209 comes to the fore with a proviso for doubt *de jure!* and if we doubt that this marriage falls under the accepted legal provisions, then we have a proviso for a doubt *de facto!* It will therefore be difficult to escape giving serious thought to the scope of that decision no matter what angle is envisaged.

We cannot help but feel the uncertitude which pervaded supplied jurisdiction in the past and how it has been maintained even to the present. In the *forum internum* where the harm could be well controlled both in regard to the number and the extent, there was little solicitude; however, once the *forum externum* was entered, canonists and moralists were of the utmost circumspection. Also, in all this we still perceive the requisite that was by far uppermost in all minds — the safeguarding of the common welfare and the little attention given to the advantage to accrue to individuals. Strange how the *finis legis,* the common good, ordinarily obtained by each one obeying the law as it reads, was made a requisite for the application of the law! This, in direct contradiction to all legal maxims and thought!

Could we suppose a religious superior who had performed certain legal acts concomitant with his position and dignity only to find out eventually that he was totally incapacitated according to law? That could happen in the case of a superior who had not been baptized *de facto* but who had always presumed that he had been. What about his official acts such as the reception of novices, admission to profession, nominations of superiors, etc.? One author reasons that since the superior was an infidel, he was not subject to ecclesiastical law nor could he receive any favors therefrom. Hence, the inability to perform these acts was from divine law. In such a predicament, canon 209 would not be of any avail since it only supplies jurisdiction in acts which are of ecclesiastical law.

Canon 209 is never applied to acts which involve the power of orders. If a cleric lacks the power of orders necessary for a certain act, the canon will never supply it. Now that the faculty of confirming is given to pastors and to priests in cases of dire necessity when the Ordinary cannot be conveniently awaited, there could be question of this priest in these circumstances, does he have the power of confirming? There could be an error or at least a doubt as to the possessing of the power to confirm in actual circumstances. Would canon 209 apply? If it is a question of the power of orders, it does not.

But the theologians tell us that a priest in virtue of his ordination has the power to confirm but that power is held in check by the lawful authority insofar as the simple priest is concerned. True, it has been in certain circumstances loosened and this in the exercise of the power of jurisdiction by the authority. Canon 209 then could be applied to the power of confirming (cf. Benedict XIV, De Synodo Diocesano VII, c. 8 n.7).

Valid, But Sinful?

In all these examples we have been writing about the validity of the act. Now, does the agent or the beneficiary of this supplied jurisdiction sin in using it if he knows that really this is only supplied jurisdiction? For the validity of the acts, there is but one condition required — namely, that common error really exist *de jure* at least, and that one member of the community make the mistaken judgment so that the error comes into existence. For the liceity of the act, the general opinion today would ask that the priest have a reasonably serious cause for using canon 209 with malice aforethought! and that he avoid thereby scandal and disdain for ecclesiastical authority.

The Rota in 1927 spoke of a just cause for its use and in the more up-to-date editions of

well known works in Moral and Canon Law that same opinion is fairly common. The priest, however, must under serious obligation ascertain with moral certitude the existence of *error communis* before acting.

It is also worthy of note that authors are much more lenient with the priest when it is a request for confession: he may always presume a certain necessity on the part of the person who requests confession. Some other sufficiently serious reasons would be: undue delay in obtaining the necessary faculties when there is a serious reason for immediate action; a necessity on the part of the person who requests confession. Some other sufficiently serious reasons would be: undue delay in obtaining the necessary faculties when there is a serious reason for immediate action; a necessity or sincere desire on the part of the faithful to receive the sacraments on a Sunday or a feast day, on the occasion of a wedding, a departure on a long trip, or before an operation, or if there was going to be a notable delay before another priest could be easily available. Certainly if an admission of not having faculties would cause astonishment or scandal on the part of the faithful, there would be little need to doubt the sufficiency of the reason for the use of canon 209.

As to the faithful themselves who are aware of the absence of the ordinary, normal faculties, they may avail themselves of the use of the supplied faculties for any reasonable cause, any spiritual utility; and certain authors claim that for confession, even the lack of a reasonable cause would not be reprehensible.

And Penalties?

If *error communis* really exists, jurisdiction is supplied by the Church and therefore there is no question of the penalty of canon 2366 for a priest who dares hear confessions without the necessary faculties. What in the case of a priest who errs about the existence of common error and uses canon 209? No penalty is incurred unless the priest did this without any semblance of justification for supposing common error to exist. This in virtue of the word "presumpserit" in the canon. Strictly speaking there is no penalty in penal law for the abuse of canon 209. What in the case of a priest who, oblivious of canon 209, hears confessions without faculties but actually under circumstances which induced common error? Assuredly, the confessor sinned by intention but does not incur the penalty of canon 2366 because he did have jurisdiction.

And so we leave canon 209—a short few sentences make it up but it is not the least of the canons in the Code!

In Praise of Seminarians

T. C. Siekmann — *A richly deserved encomium*

THERE is hardly a more interesting class of people than diocesan seminarians, major seminarians, that is. Where could you find a more wholesome group of people than, say, a gathering of seminarians on vacation?

They represent a group unique in the Church. They are young in fact or in outlook. Their status is definitely a transient one. No one is a seminarian as a final choice. They are upright, honest, edifying.

They are a kind of non-religious religious. Their poverty is of the de-facto sort. Their chastity may not be understood by the world, but it is respected. Their obedience is unquestioning. They have the highest ideals in the world. They are bound to each other, to their seminary and professors, to their diocese and Bishop, to the Church itself, by a certain undefined loyalty that is little short of consecration.

St. Thomas Aquinas says that the greatest act on earth is the consecration of the elements into the Body and Blood of Christ. There is not a seminarian whose undivided goal and ideal is not to offer up the Sacrifice of the Mass, to do, in fact, the greatest deed on earth.

Whatever it may take by way of personal sacrifice, be it monetary or sensual, whatever it may cost in submission and subjection, seems small price for a privilege so great, an ideal so high, a vocation so sublime.

A major seminarian is not just another guy. He wears upon him the unmistakable stamp of an incipient dedication to the spiritual, and an inchoative devotion to the highest ideals.

You can spot a seminarian, even as you might recognize a priest. What you are has a way of impressing itself upon the features, the gestures, the mannerisms of anyone, particularly the seminarian.

Not long ago another priest and I were eating lunch in a modest little restaurant overlooking the wide expanse of the Pacific Ocean. At the next table were two young men — unmistakably seminarians on vacation.

It was Friday. The ordered fish. That at least indicated their Catholic faith — though vaguely, in a place where fish and sea food was so common.

The one had on a pair of Oxford grey trousers. Scarcely would you expect a young man of the world then and there to be so conservative. Then his shoes were black, not new and shiny, but long worn as if by one whose budget allowed only necessities, not luxuries. His

socks were of the black cotton variety, and washed to a paleness that only a seminary laundry could do.

He had on some kind of sport shirt and jacket, but all rather ordinary, as if there was no deliberate attempt to appear attractive.

The other young man had on a pair of khaki trousers, as any seminarian might wear for recreation. His ensemble seemed as if it came from the same environment, and expressed the same lack of concern to impress either girls or anyone else.

These two young men showed no obvious interest in the waitress. And when they ate, they did so with heads bowed rather low, like typical seminarians burdened with listening to refectory reading or a sermon by one of their confreres.

Seminarians — Without A Doubt

Well, there were other little tell-tale indications that would intrigue no end any amateur detective — but all these things added up to an unmistakable conviction that here were two very fine young men, entirely normal yet different, and, without a doubt, seminarians.

One does have to admire how the modern seminaries turn out very creditable candidates for orders. The young men get a tremendously solid education, unified, oriented as for no other profession, while their spiritual stature develops at the same time. Recreation is a means, not an end. And the net result is a sound mind in a sound body, with a very wholesome and courageous soul.

In America the summer vacation is for many seminarians as truly a part of their training as is the time they spend within seminary walls. Seminaries, since they are aggregations of men living in community, are necessarily geared somewhat like religious houses. Indeed they represent a much more regular spiritual living than is possible in most houses of professed religious priests. Seminary life is inescapably monastic, even where every attempt is made to suppress that concept. The Church and Bishops are wise in maintaining the traditional mechanics of seminary life as it was evolved. It does its job well, and it is good. What adaptations are needed can be made, as indeed they are made from time to time.

But rare is the diocesan priest who will later on in the ministry have the stabilizing force of anything like the seminary regulations and horarium. The diocesan priest's rule of life is more in the nature of a check list. He has certain exercises to get in during the 24-hour span of the day. His ingenuity will be taxed to the full to maintain a vibrant spirituality and still get done the external things that clamor for his attention.

Certainly the spirituality of

the seminarian on vacation is much closer to the spirituality of the diocesan priest than is the regulated and systematized spirituality of the seminary.

The summer vacation — despite some very obvious dangers and drawbacks — is nevertheless a good test of the seminarian's true piety, while being also an excellent training for him. While on vacation he too, like the priest, has to devise ways and means of getting in his spiritual exercises. What with work, and play, and calls upon his time, he finds himself, like the ordained priest, expected to be a saint and a jack-of-all-trades at the same time.

A seminarian on vacation might seem to be neither fish nor flesh, for he cannot be taken for the ordained priest, nor is he simply a layman. In a transient stage, he might feel that his work is yet to come, his life yet to be lived.

Actually, the seminarian can do a world of good right here and now. Often his summer work is of a quasi-ecclesiastical character, such as painting the parochial school or redecorating the rectory — not to mention the more apostolic work of catechising children or taking care of the kids at camp.

The "Domestic Apostolate"

But perhaps his greatest work is his example for good, and the inspiration that he gives to both youth and adults alike. After all, a young man *in* the world but not *of* it is an inspiration to behold. And a normal young man giving up so much for God is a sermon in itself.

If St. Francis could consider walking down the street an eloquent sermon, what must be the eloquence of a seminarian's staying all summer long in the old neighborhood!

Is it not a fact, too, that a parish builds up a kind of tradition of vocations, and one leads to another? The seminarians around home and parish during the summer may well occasion other vocations in the hero-worshipping small fry who are intrigued by these good-natured priests-to-be.

The seminarian's year is not all vacation — although his vacations in theology alone do add up to more than an additional year of training. He is in the seminary to learn the priesthood.

From time to time we priests read articles in which the writer, impressed by some specific need, advocates that seminaries should teach a course on this or that. Fortunately not all these suggestions have been accepted.

Later on in the ministry there is such a variety of works that surely no one priest can be master of all, nor need he be. Even in the broad outlines of the diocesan ministry there is room for specialization, and every priest will try to carry out his per-

sonal bent for the best interest of souls.

One priest has a talent for convert-making. Another is quite a builder. Still another is a musician, or a scholar, or a social director, or a financier. One is a good preacher, another a fine teacher.

Parish Work Is Basic

Quite plainly every diocesan priest has to be equipped to do parish work, for that will normally be his life's occupation in whole or in part. Whatever speciality he may indulge will normally be within that framework of activity.

The seminarian, since he is interested in becoming a priest, will naturally think of his approaching work in the ministry. He knows well that he will say Mass and hear confessions and preach the word of God and instruct children and adults. He knows that he must meet people and help them and counsel them. All this he looks forward to, even with a certain justifiable impatience.

At the same time it would be well for him to cultivate any special talent or aptitude he may have. As a priest he will be himself, and the more truly he is himself the closer he will come to being an effective priest.

The priesthood is a big thing, and there is room in it for a variety of talents.

The seminarian who concentrates first of all on developing a good, solid spirituality is wise. He will then be ready for any assignment. Even the difficult, the problem appointment will be a welcome challenge. He will be big enough spiritually to grapple with reality.

It is the dilettante, the special-interest boy, who might be sadly disillusioned by the realities of the priesthood. After all, a priest does not choose his place of work. His Bishop does the choosing for him. He has to be ready for any eventuality within the territory of the diocese. And there are some rugged places, where someone has to be sent — and it might be you.

The young priest of solid spirituality will be ready for anything, and his spirit of faith and resignation to God's will definitely will carry him through any situation.

Whatever special knack he may have he will use if and when he can, or save it for the future. He will be a good priest right now, and his life of prayer will sustain him. He will not have to wait for the ideal place, or the ideal pastor to be under; for here is where the will of God puts him, and he will save souls here and now. If suffering is part of his lot, then he will suffer. And since when is suffering not one of the best ways of proving one's love for God and zeal for souls?

A solid spirituality is the first

must in a priest's, in a seminarian's, life. Possibly next should come his ability to meet people.

Direct contact with souls is indispensable for a fruitful ministry in this day and age. Whatever effort the seminarian makes to be a pleasing conversationalist, a man of wide interests so as to be interesting to people, whatever means he takes to like people and to be interested in their likes, is all effort in the right direction. While personality is no adequate substitute for the grace of God, it still remains proverbially true that grace build upon the natural, and it is the priest who knows how to be nice to people who will win them to accept the grace of God.

One who has the opportunity to get acquainted with our modern seminarians must on the whole be favorably impressed. When you see these reserved young men on vacation making an honest effort to get in their daily meditation, and see them straining their ingenuity to do a few pages of spiritual reading, you know that they mean business spiritually.

When you see them gather together for recreation or some other purpose, you cannot mistake the really fraternal charity that binds them to each other and to the Church of their love and devotion.

Solidly spiritual, these young men are close to God. Normal, adjusted to environment, wholesomely modern, they are close to our modern people. The future indeed looks bright. Mediators between God and man, they will in a few short years or months bridge the gap between the divine and the human, the heavenly and the earthly, the sublime and — at times — even the ridiculous.

Sinful man is waiting for their ministration. They are waiting for the opportunity to help their fellow men. All the while in the choice atmosphere of seminary and home they are growing more Christ-like and more manly, dear to God, intriguing to their neighbors, and awaited by the whole Church.

Freedom of Dispute

In the medieval view, everything but dogma was subject to, and needed, disputation. The issues debated openly and fairly were, in a very real sense, more serious than the issues we are afraid to debate today. We must restore that freedom of dispute. There is the positive obligation to be controversial or at least to be friendly toward controversy. This means the obligation to see that all sides are represented and represented well.—Mortimer Adler quoted in **The (Davenport) Messenger.**

Contra Sextum

"The confessor should know. . ."

Winifrid Herbst, S.D.S.

THE first part of this article concisely gives the teaching of Ter Haar (*Casus Conscientiae*, II) concerning sins against the angelic virtue and seminarians, all of which applies, *mutatis mutandis*, to religious seminarians.

1. If a boy from 13 to 16 years of age has the habit of self-abuse, he need not be deterred from the thought of becoming a priest, as long as he has the firm resolve to give up the habit and gradually does overcome it, which is to be expected of him within a year in a seminary or religious house, even if within the immediately following years one or the other fall should occur because of particular circumstances.

2. If during the last years of the minor seminary, usually the ages of 17 to 19, he still falls frequently, say once or twice each month, he should earnestly be exhorted to give up all thought of becoming a priest.

3. But if such a one nevertheless goes on and enters a major seminary or a novitiate, it may happen that because of the newness of that higher life and his greater fervor he actually does break the habit completely, though at the beginning may fall once or twice. In that case he may safely proceed.

4. However, if then, say after a year of continence, he falls into the habit again, not once or twice but frequently, for instance about once a month for a notable part of several years, the confessor should tell him firmly that in his opinion he is not called to a life of celibacy and should return to the world. And unless the penitent then and there firmly does resolve to return to the world, the confessor should refuse him absolution.

5. The more numerous the aggravating circumstances the confessor finds in the case, the sooner, and that even in the minor seminary, should he conclude that the candidate is not suitable for the priestly life.

6. A seminarian who has a propensity to perceptible and carnal affection for young people of either sex and shows it (by looks, words, letters, jokes, pressing of hands, kisses, embraces, other acts of immodesty), even though not going so far as to commit mortal sin, and who has often been seriously admonished about this matter, should be dismissed from the seminary, also from the minor seminary, if he does not amend.

7. A seminarian who actually sins gravely with another of the same sex or is guilty of homosexuality, should be seriously admonished by the confessor.

And if the same happens again, the penitent is ordinarily to be obliged *under pain of mortal sin* to leave the seminary or order for good, under some pretext or other, as being not qualified.

8. If he has sexual intercourse with one of the other sex, during either the minor or the major seminary course or during the vacations, even only once, the confessor should give him the most serious advice, or command him, to leave. If it happens again the obligation to leave should be imposed upon him, even under pain of refusing absolution.

9. If one who is already a subdeacon or a deacon is enmeshed in this vice of impurity, even if only to the extent of levity and dishonorable familiarities, as can sometimes be found out through falls during vacation, or if one so enmeshed has through good faith reached the very threshold of the priesthood, this can be taken care of before it is too late by a dispensation from the law of celibacy freely offered by the Church, who in her solicitude for the honor of the priesthood wishes him to accept such a dispensation, lest perhaps otherwise he lead a most unhappy life and be a scandal to the faithful. If such let themselves be mercifully reduced to the lay state by the Apostolic See, they are greatly to be praised.

10. It is to be noted that the candidates for the priesthood and/or the religious life to whom reference has been made above are wont to go from one confessor to another until they find one who is guided more by the heart than by the head, more by kindliness than by prudence, and who gives them trial after trial and delays the final decision. It may happen then that just before ordination the unhappy seminarian finds a confessor who does not know him well and who, alas, lets him go through.

"A Most Grievous Burden..."

Let all confessors bear in mind these words of Cardinal Jorio: "The confessors should know that a most grevious burden has been placed upon them, for which they will have to render a most strict account to God; for here we have to do with the matter of averting a tremendous evil from the Church and from the faithful and from the candidates for orders themselves. Wherefore, if a doubt about the vocation arises which cannot otherwise be removed, the safer course is to be followed, which is none other than the rejection of these candidates from the reception of sacred orders."

In the words of Pope Pius XII in *Menti Nostrae,* let seminarians "take heed to defend themselves against these dangers from a tender age, having recourse faithfully to the means offered by Christian asceticism for bridling the passions, be-

cause the more strongly and efficaciously they control them, the further the soul will progress in the other virtues and the surer will be the fruit of their priestly ministry. Hence, whenever young seminarians show evil tendencies in this regard and, after a due trial, show themselves incorrigible, it is absolutely necessary to dismiss them from the seminary before they receive Holy Orders."

It is, therefore, the solemn duty of those assigned to train young men for the priesthood to guide them to the practice of perfect chastity. Because the observance of chastity which the priest professes is a grave burden which he voluntarily accepts, they must see to it, as far as in them lies, that no one receives Holy Orders unless he has given sufficient proof that he can live up to the obligation of inviolable purity.

Religion in General

Various directives gathered from reading articles discussing the religious life, as they touch in passing upon evil habits and admission to religion, or as they treat professedly of this matter, are the following:

1. No one should be permitted to make his religious profession of vows until he is entirely free from every sinful habit of impurity. He may not be permitted to take the vows of religion while still enchained by a habit of impurity, even if the sin occurs only once or twice a month.

2. He must be free from it at least three months or more before first profession. If he cannot break the habit in the novitiate, with all the helps provided by his surroundings and by the spiritual exercises, then there is little hope that it will become better with him later. It will rather become worse.

3. The best thing is to hold that one who has not mastered the habit of impurity cannot be admitted as a candidate for the religious life. The more common Catholic teaching and practice is that the ability to observe celibacy without too great difficulty must be demanded of those *entering* the religious life. It is very imprudent to argue that an uncorrected habit will disappear in the novitiate, that such a one will find it easier to overcome the habit as a religious; and it is still more imprudent to act accordingly when treating with the penitent. Even if it disappears during the novitiate, it is almost sure to appear later.

4. If one who desires to become a religious does not correct such a habit of impurity *before entrance*, it is very questionable whether he has a true vocation.

But suppose that such a one got through in some way and is now a *religious cleric* who has the habit of self-abuse.

1. Vermeersch demands for a religious complete release from the habit at least towards the

end of the novitiate, to the extent that no further serious lapses can be foreseen, except perhaps the occasional sin due to human frailty.

2. Dr. Connell is of the opinion that at least a year's duration must be demanded, before such a one is permitted to receive major orders.

3. Damen demands six months as a minimum for the required assurance that the habit has been broken.

4. St. Alphonsus requires that for several months at least he has proved that he can live chastely.

5. Ter Haar says that at least for one year, even longer, he must be entirely free from the habit; and if it is a case of the subdiaconate and the habit is not broken, at least the *consilium abeundi* should most earnestly and constantly be given *two years* or earlier before the reception of that sacred order.

And *vide* what was said above regarding the withholding of absolution when such a one does not resolve to return to the world, about obliging such a one under pain of mortal sin to leave for good.

Be *severe*. A doubt about anyone is nearly always confirmed later.

Never Under-Estimate the Power of a Pamphlet

Why is it that people with a message, revolutionaries, turn by a kind of instinct to the pamphlet? It is because the pamphlet, by its nature, is the way to reach the man in the street. Its chief virtue is that it requires only a brief attention span. People do not read books. To buy books takes money, and to read them takes time and effort. But they might read pamphlets. (And people who would shrink from being seen with a Catholic book, might hazard the reading of the inconspicuous pamphlet.) Because it represents only a small investment, the pamphlet can be widely and recklessly distributed, without too great worry whether the seed is falling on good, or stoney or barren soil.

The pamphlet as a propaganda vehicle has obvious advantages over the spoken word, especially in an age of such high literacy. Who can remember much of even the best prepared sermon? But the pamphlet will speak its piece over and over again every time it is taken up and read. And in the hands of a zealous tractarian the pamphlet may reach literally hundreds of people before it is worn out in the service of the Lord.

—Rev. J. J. Higgins in **The Liguorian.**

Vocations in Europe

Stephen J. Roche

Holland, Belgium, France and Portugal

I BELIEVE it is Churchill who is responsible for the bonmot "Queen Wilhelmina was the only real man I met during the War." I suppose it is in the scriptural and complimentary sense "Mulierem fortem quis inveniet." It is nevertheless true not only of the dowager Queen of the Netherlands, but also of her people, and especially of her Catholic subjects who are 45% of the population. A few details may exemplify this virility. A Catholic population of three and a half millions has its own university—Nijmegen. It has a daily paper, "Maasbode," which in form and content rivals our great dailies here —"The Telegraph" and "Manchester Guardian." It is third in the list of European countries in its support of the mission fields.

A stranger visiting this small country is struck immediately by the order and devout attitude of the faithful during divine service, by the impeccable cleanliness of the churches, by the relatively high standard of living of the Catholic clergy, that the layfolk do not envy but rather are proud of.

But the vitality of the Faith is best evidenced by the attendance at daily Mass. From 5 a.m. to 8 a.m. from my room in the Jesuit House at Maastricht, I witnessed a continual flow of folk on bikes in and out of church. Young and old, professional men and business men, artisans and shop girls and peasants on their way to market, and in one tiny village I counted as many as 23 vocations among boys and girls, destined either for the priesthood at home or abroad, or as brothers and nuns in various religious congregations, and as an external framework to this intense religious life, a most effective Catholic Party in both the Upper and Lower Houses of Parliament.

Its sister across the frontier—Belgium—is a "huge cloister," especially in Flanders. With the same population as Holland of about eight millions, it is in a literal sense a Catholic country, with a very small non-Catholic minority, mostly foreigners. Catholic life, there, at least its exterior framework, is really astounding. Some 10,000 priests function in some capacity or other, either in the ministry properly so-called, or in teaching in the many episcopal colleges found in every town of any importance, or as chaplains to religious institutions, hospitals, mental homes, orphanages and prisons.

Father Roche wrote from England. He died last fall. R.I.P.

In the Archdiocese of Malines, reckoned with New York and Milan as the three largest in the world, there are 15,000 religious, male — female. The most efficient and up-to-date hospitals and mental homes are run by religious and can well compare with any London hospital. They supply something that lay-nurses can never give —that something which is indefinable but is felt because it comes direct from God. The asylums for the mentally afflicted are almost all under the control of the Brothers of St. John of God, or of the Brothers and Sisters of Charity, and without a doubt a vast improvement when compared with our own asylums under lay-control and especially under the control of staffs least suited by character and temperament for such delicate work which requires above all a great fund of charity and unlimited patience.

A Host Of Vocations

It goes without saying that to staff such an enormous number of religious institutions, there must be an enormous number of vocations to all sorts of religious life. Each diocese has its own petit seminaire and grand seminaire. That of Malines has as many seminarists as Maynooth, the great central seminary for all Ireland. Catholic Belgium has also its daily papers, "La Libre Belgique" for the French speaking portion of the population and "Niewes Vanden Dag" for the Flemish. It has its very modern and yet very ancient university of Louvain with its 7,500 undergraduates, and lastly it has its Party both in the Senate and in the Chamber.

Now with such an efficient working machine what may you ask are the results? To an outsider they are somewhat disappointing. It is very difficult to generalize in this case, because Belgium is composed of two distinct races, Flemish and Walloons, joined together in a very loveless wedlock. Flanders is still Catholic and is the source of religious vocations while the Walloons are in language, mentality, and spiritual decadence very like France. Again the secular clergy come generally from one class—the peasantry and are, as a professor at Louvain remarked to me, "Ils sont instruite mais ils ne sont pas eduques." They are instructed but not educated. The seminaries are generally like huge barracks and little is done in the way of rounding off rough edges and in fitting the future priest for contact with the world. They are to put it mildly "raw." The world outside their parish or diocese is a closed book. They are zealous in performing their ministerial functions, lead humble lives, but keep within the narrow confines of those who want them. House to house visiting does not exist (one of the nefast influences of Jansenism) and the

percentage of practicing Catholics is poor indeed in relation to the external organization of the Church, with its formidable army of priests, brothers, and nuns.

And lastly, the secular clergy are paid by the State just like any other civil servant with the result that the layfolk are inclined to regard them as a part of the State necessary to perform certain religious rites, but the ideal of the priest as the Alter Christus recedes into the background.

The Situation In France

Now we come to that very thorny question of religious life in France, and especially the decline of vocations there. When all is said and done the spoliation that took place just half a century ago there is quite a mild affair with that suffered by England and Ireland three centuries ago, and continued just up to the beginning of the 18th century. The reform in England expelled lock, stock, and barrel the clergy secular and regular. In France only the regular. Here a price was put on the head of any priest daring to enter the country, the layfolk were mulcted with heavy fines for failing to conform to the new liturgy, and all the churches up and down the land from the beautiful cathedrals to the humble village church were handed over to the so-called Reformers.

In France the churches were confiscated by the State but their use was still left to the faithful and their upkeep guaranteed by the State and the faithful were not penalized for performing their religious duties, beyond petty persecution among the military, naval, and civil service to whom promotion was denied for the open practice of their religion.

Here the Catholic Church had ceased to exist officially or as a reality in 1850. It was not, as Newman so well described, even "a sect." Here and there a few Irish laborers in the countryside or dockers along the wharves of the Thames, Mersey, or Clyde, or a few Italian organ-grinders. No churches or places of worship beyond the few private chapels attached to Catholic embassies. A Catholic priest a rare phenomenon. A Catholic just as big a mystery as a Rosicrucian. No primary schools, no colleges, no convents, no hospitals, no monasteries. That is 1850!

And today, just a century later, what a change! A hierarchy in full function, abundant priests, seminaries over-crowded, secondary schools run by Jesuits, Benedictines, Josephites, and secular priests, by De la Salle, Xaverian and Marist Brothers. Churches, poor from an architectural point of view, but full on all occasions, and what is more important, an elementary school cheek by jowl with the church in all parishes

of any dimension. Religious congregations of women everywhere, and in every branch of human activity—in teaching, nursing, in care for the poor and the orphan. A layfolk very much alive, the backbone of the clergy. The Catholic Evidence Guild explaining in public the Church and its doctrine. The Catholic Truth Society accomplishing the same mission by means of its pamphlets. The Catenian Circle, The Knights of St. Columba, The Catholic Social Guild, The Legion of Mary, all engaged in some form of the apostolate, and converts numbering about 12,000 yearly.

Catholic writers very much in v o g u e. Belloc, Chesterton, Knox, Cronin, Graham Greene, Halliday Sutherland, etc., and strangely enough the number of Catholics in the higher posts of the diplomatic service. In the Army, Navy, and Air Force commissioned chaplains, the same for prisons, hospitals and asylums. Another curious fact, shipping companies like the Cunard, Royal Mail and P. & O. furnish chapels, vestments, and a free voyage to Catholic priests acting as chaplains pro tem. The Catholic Church then, still in its springtime, in officially Protestant E n g l a n d wields an influence in all forms of life out of all proportion to its numbers.

Why The Difference?

And you may ask why this progress here and, on the contrary, why this dry rot in France? The answer is and has already been given. France is using outworn tools in building a dam to arrest a Niagara. It needs missionary bishops, missionary priests, and missionary methods.

You may well ask how the decline set in? The answer is the lay school. In France there are two sorts of schools. The State School and the Free. The latter is supported by the Church with the offerings of the faithful. The teachers are miserably paid because the Church has not the means to pay a minimum wage and they are generally uncertificated. Then there is the "lay school" maintained by the Government, where no religious object, either crucifix or statue may be exposed, where the name of God and the story of the Redeemer may be never mentioned, and where the school teacher in 90 cases out of 100 is either anticlerical or at least indifferent.

The priest of the parish is forbidden to enter there and his only resource is to gather the children twice a week either in church or in a private house, and instil into them some notion of the supernatural. But bear well in mind that the unfortunate priest has generally four, five, six and even seven parishes to look after, with not a Catholic school in the whole neighborhood, while the lay

school is in every village, however small it may be.

As the school so is the hospital. There are Catholic hospitals in France, run by Sisters with a chaplain attached, with no State aid, but side by side there is the State hospital where no priest can enter as "priest" unless the patient asks expressly for him. So the State has left nothing to chance in carrying out its programme of "putting out the lights of Heaven." It deprives the child from the dawn of reason of every source of knowing its supernatural end and the means to attain it; it prejudices it from its earliest years against priests and all that the priest can mean to it, and leaves him in practice at the end to appear before God, without ever having heard or known His name.

"Give me," said Leibnitz "the charge of primary education for a century and I shall change the face of the world." The Masonic lodges in France succeeded in doing so in half that time, and the eldest daughter of the Church is now footing the bill in the "lack of vocations."

The Present Situation

Here in brief is the situation today. Each year 400 priests die, without being replaced. Such a terrific hemorrhage cannot continue indefinitely. A third of the French parochial clergy are over 60 and statistics bearing on the dioceses as a whole reveal a tendency to old age, and the recruiting for the priesthood in no way succeeds in compensating for the deaths. For example, a diocese in the east of France which counted 469 priests in 1870 had in 1921, 304; in 1939, 202; in 1946, it had gone down to 178. Another diocese to the north of Paris which possessed 530 priests in 1900 has now no more than 383. Inevitable corollary: ten among them were more than 80 years of age, fifty more than seventy years, sixty-seven were in the sixties, hardly more than half were less than fifty years and how many young among these?

Of the 89 dioceses it is true to say all show a decrease, more or less. In those, north, northwest and northeast of the Loire, Normandy, Brittany, Vendee, etc., also Alsace and a few dioceses on the Belgian frontier, they are all still holding their own, but below the Loire and especially in the Midi of France, it has become a veritable disaster and the Bishops are at their wits' end to make up the deficit.

"Lassez une paroisse sans pretre; au bout de vingt ans on adorera les betes" (Leave a parish without a priest for twenty years and it will adore the animals). The Cure of Ars, as we all know, had a wonderful gift of clairvoyance. He lived in a period resembling very much our own when all moral standards had been

turned topsy-turvy by the Revolution. He was cure of a country parish, as the majority of French priests are today and so his warning may be accepted literally as the Mané Thecal Phares.

And now I come to Portugal, England's oldest ally. Its history for the past quarter of a century is bound up and synonymous with the story of Antonio de Oliveira Salazar, who seems predestined by God for the work he has accomplished. He gave up the idea of being a priest for another form of priesthood—the total donation of himself to the service of his country. In this service he has sacrificed the joys of founding a family and abandoned his cloistered life as a university professor to set his country on its feet and give it back its self-respect.

His private life is simple and austere, unchanged since his early days in the seminary. He lives in a modest flat in Lisbon with a little girl he has adopted. He shuns the limelight, wears no splendid uniforms, indulges in no rhetoric. I very much doubt whether one in a thousand would recognize his photo. In speaking of Salazar one must couple his name with that of Manuel Gonsalves Cere Jeira, Patriarch of Lisbon. They both shared the same "digs" during 18 years at the University of Coimbra. They were both summoned in the same year 1928 from their sheltered lives there, the one to assume the direction of the Church in Portugal, the other to direct the State.

A Solvent Economy

When I visited Portugal for the first time over 30 years ago, it was a bankrupt state. Its revolutions and changes of government were as frequent as the fall of autumn leaves. Today it is with Switzerland the sole solvent state in Europe and its whole economic life is based on the papal social encyclicals.

The Church after the 1910 Revolution was shorn of all its dignity. The Orders save the Irish Dominicans of Corporo Santo were expelled. Many priests were forced to take jobs in commerce or industry—if indeed there were any to be had—to keep alive. I remember as though it were but yesterday going to the Estrella Cathedral for the Te Deum to mark a papal anniversary. I went half an hour too early to make sure of a place. But I need not have worried. I was the only male present in a congregation of some 20 elderly dames. All the monastic houses were of course confiscated. Alcobacco which once housed 900 Trappists became a piggery. Mafra, the Portuguese Escorial, a barracks, Bussaco with its wonderful exotic plants, a hotel. Now after an absence of 30 years I have witnessed a revolution. The Religious Orders and congrega-

tions are back in force once again. The younger clergy are enthusiasts for Catholic action and of course there is the massive spiritual factor of Fatima. The Church is not a State Church like Spain. There is a Concordat but what is more important than Concordats is the lifelong and intimate friendship between the spiritual and political head of the State.

I have before me at this moment the Directories of 1947 and 1952 for Portugal and even in the very short space of five years it is easy to see the progress in all forms of the Apostolate and in none more so than in vocations. The Archdiocese of Braga has 874 seminarists while in the Patriarchate of Lisbon there are now three seminaries. In every suffragan diocese there is a major and minor seminary and all well staffed. Portugal has had a great past; it is not beyond the range of possibilities that it will have a great future.

Prayer For Our Persecuted Brethren

O Divine ineffable Jesus, Dispenser of that love, mercy and compassion, which dwell within Thy Sacred Heart; Jesus Who from eternity hast reigned in light inaccessible; Jesus through Whom were created in time all things that now exist; Jesus Who with the Father and the Holy Spirit hast not ceased to govern all created things; Jesus Who through Thy Holy Church has ever poured out Thy countless gifts and benefits upon man, we pray Thee in behalf of Thy Holy Church and her children in those lands, where persecution now bitterly assails them; where devoted souls, hungry for Thy Sacrifice and Sacraments, are deprived of these fountains of grace and consolation; where little children are destroyed in faith, corrupted in morals, even taught to hate instead of love Thee.

How long, O Lord, wilt Thou allow Satan and his minions to put at naught Thine own tears and blood, shed in behalf of all these souls? Spare, O Lord, spare Thy people and be not angry with them forever. Amen.—From **A Novena for Conversions,** by Albert A. Murray, C.S.P.

"It's odd that nowadays there's no special appeal to sainthood for the heads of families. The idea seems to be that, after a man is married, little else than an ordinary good Christian life is expected of him. In the ripe wisdom of noble husbandhood should lie, it seems to me, rare seeds of sanctity . . ."
—From "Mr. Blue" by Myles Connolly.

A Man Who Beat The Odds

Michael J. Curley, C.SS.R.

A sketch of the Ven. John Neumann

THE bleak, arid outlines of the life of the Venerable John Neumann read like this:

Born .... Czechoslovakia, 1811
Ordained a priest ..... New York, 1836
Redemptorist 1841-1852
Bishop Of Philadelphia 1852-1860
His virtues declared heroic by Holy See 1921

But because his was a life spent in uphill work, there was more real drama packed into it than in many a modern novel. Judge for yourself.

When old Philip Neumann first heard the infant cries of his new-born son in a house on a side street of an obscure Austrian village, the odds seemed completely against the fact that the boy's name would be honored around the world. Little they dreamed that when this same John Neumann was laid away in the candle-lighted basement of St. Peter's Church, Philadelphia, less than 49 years later, people would struggle to touch his body and snip a piece of his clothing. The prosaic entrance into the world in a town with the mouth-filling name of Prachatitz was hardly a forecast of the glamorous funeral 20,000 Philadelphians gave him as they crowded the squares around St. John's Church. But he beat the odds.

When as a meek young man he asked to be admitted to the Budweis seminary in 1831, his chances of being accepted were very slim. He was one of 80 applicants, of whom only 20 could be accepted. He had no influential friends to promote his cause as others did. But he beat the odds. He was accepted.

Fired by a zeal for souls, he started across Europe in answer to a plea for a German priest in Philadelphia. But when, en route, his dream of working in the City of Brotherly Love was suddenly shattered by the news that a German priest was no longer needed there, the odds were all against his working for the faithful of that diocese. But he beat the odds. He went there 16 years later as bishop; and the man who did not need his services in 1836, Bishop, later Archbishop Francis Patrick Kenrick, was the most influential in sending him there in 1852.

Diverted from Philadelphia, he landed in New York without a clear knowledge of his future sphere of activity. After more than 40 days on a ship, the drinking water of which was already foul-smelling, he walked up Broadway with his clothes worn out and his shoes in tatters and only a dollar in his pocket, without friends,

without a place to live; the prospect for his becoming a great ecclesiastical figure seemed bad. But he beat the odds. Twenty-four years later when he dropped dead on a Philadelphia sidewalk, word went back to Rome, "The Church in America has suffered a great loss."

As a Redemptorist rector, he built a great church in Pittsburgh and his chances for advancement appeared slim when he suddenly found himself relieved of his position in 1847 because of overwork. But he beat the odds. Three weeks later he was made superior of all Redemptorists in the United States.

Bishop Of Philadelphia

His star of destiny seemed to have set completely when after two gruelling years of organizational work in that office he was practically invited to step down from his position. But he beat the odds. Three years later he was lifted to the high command of the Philadelphia diocese.

The probability of his doing effective work there seemed poor to many a thoughtful observer; he was an outsider coming to rule a diocese that had given three archbishops and three bishops to the hierarchy within 13 years. But he beat the odds. To his credit when he died 93 months later were 83 churches, the organizing of the first diocesan school board, an increase of Catholic school children from 500 to 9,000, a major victory over the insolent evil of trusteeism, the building of the greater part of Philadelphia's famous Cathedral, the establishment of the first preparatory seminary for young aspirants to the priesthood in the diocese, the founding of the Third Order of Franciscan Sisters, now so widespread in their numbers and activities, the recruitment of the Sisters of Notre Dame de Namur, the Immaculate Heart Sisters, the Holy Cross Sisters, the Benedictine Fathers, the Franciscan Fathers, and the Brothers of the Christian Schools, for work in Philadelphia.

But more than this he had visited every nook and corner of the diocese that then included south Jersey, Delaware, and the whole eastern part of Pennsylvania. Sometimes he talked to grimy miners, again to sinewy farmers. He went over a mountain a whole day's journey to give Confirmation to one boy! He represented the diocese in one Plenary Council, in two provincial councils and held three synods—in all of which the wisdom of his brain and the clarity of judgment shone out luminously. He beat the odds. His apostolic work was known to all the country.

On The National Scene

When the First Plenary Council of Baltimore met 103 years ago, a seer of things to

come would hardly have selected the most recently consecrated member of the hierarchy as the one to be singled out for his work. The giants in the Church of that day were Francis Patrick Kenrick of Baltimore, John Hughes of New York, Michael O'Connor of Pittsburgh, John Purcell of Cincinnati, Anthony Blanc of New Orleans, and the widely known Martin John Spalding of Louisville. Neumann was unknown; but he beat the odds. He became the first American Bishop to have his virtues declared heroic.

By all odds he should have remained obscure. In an age that cultivated show, he was simple; the accepted forms of self-advertising, courting the company of the great, he avoided; in the days when contentious polemics won wide acclaim, he was quiet. He was his own worst press agent. By every standard he should have been forgotten or be known but to God. The fact is that from the day he was buried, countless souls have come to visit his tomb.

What was the secret of his dynamic energy? A high resolve to live close to his Divine Master and a vow to work without losing a minute to bring his all to serve Him. When Pope Benedict pointed out his life as a model to all Bishops, priests and laymen saying: "You are all bound to imitate the Venerable Neumann" it was a resounding echo to the thrilling prayer John Neumann uttered on the day of his First Mass: "Give to me holiness!" An answer to his wish to bring all—the living and the dead to his "dearest God."

Juvenile Delinquency

It is quite possible that the most desperate crimes of violence in this country are becoming chiefly the work of youngsters under twenty-one. If this is so, one is impelled to wonder what has happened to a nation of adults—this or any other—which allows itself to be terrorized by its own young.—**Social Studies.**

Great Britain has one answer to the problem which resulted last year in a drop of 14% in juvenile delinquency, of which only 5% was violent. Britain's attitude is that children are Therefore their methods include strong disciplinary powers for not naturally good citizens until society has made them so. teachers, including whipping; establishment of youth clubs; strict control of child consumption of movies, television, and comic books; frequent courtroom fines for parent instead of punishment for the child.—**Survey Bulletin.** Quoted in **Information.**

Report From Basutoland

The Church strides forward

Albert J. Nevins, M.M.

BASUTOLAND is an oasis of freedom surrounded by a vast racial desert called South Africa. Driving down to the country from Johannesburg, one passes through a land that could easily be transplanted to the American midwest. There is mile after mile of flat or very gently rolling countryside with well kept farms, rich in their acres of wheat and corn. But as soon as one rumbles across the little narrow-gauge railroad bridge that separates the protectorate from the Orange Free State, he passes both literally and figuratively into another world.

For the first time in many miles you see dark-skinned men conscious of their dignity. The Basuto, wrapped in his bright blanket, astride his sturdy pony, is a far different man than the one you saw crowded into the South African locations along the Rand. Here you can almost smell the clean air of freedom. Not that Basutoland is wholly a paradise — once in the protectorate you come face to face with ritual murder and the ever-present African poverty — but at least here a man has choice and freedom of movement.

Even the very face of the land is different. Basutoland is a tortuous region of mountains and canyons. There are great outcroppings of yellow and red rock. A citizen of Arizona or New Mexico could be set down here and never know that he had left home. On every side is the evidence of erosion. Except for the willows bending low over dried-up gullies, trees are mostly lacking. Up in the hills wild flowers break the blinding monotony. In the distance over the Drakenborg Mountains, huge thunderheads gather with their teasing promise of rain.

Once across the bridge, the traveler enters the little town of Maseru where lives the resident commissioner who exercises British control. Official policy has been the exclusion of foreigners from the protectorate, and the only whites to be found are government officials, missionaries, and the few traders who have been able to get permits. Mineral exploitation and farming are prohibited to whites. The result has been the creation of a true native reserve where the three-quarters of a million citizens have considerable home rule.

The people are represented by chiefs, under a single paramount chief, who are formed into the Basutoland Council, which meets regularly at Maseru. Although only advisory, the decisions of the Council are

usually followed by the Government.

Independent Of South Africa

Basutoland is entirely surrounded by South Africa, and there is considerable pressure by the Malan government for annexation of the territory. The Basutos themselves want no part in the Union. They know that they would lose their national identity and individual freedom if the Afrikaaner takes them over. For many years the British have resisted transferring administration to the Union, but now new pressures are being applied and there is a growing suspicion that the Basutos are to be sacrificed. Debates in the South African parliament consider the matter a *fait accompli,* but the Basuto talks of appeals for justice to the United Nations and the rest of the world.

There is no question but that South Africa could strangle Basutoland anytime it desires. Every import of the protectorate must cross South African soil. The products of Basutoland — wool, mohair, and hides — must go out through South Africa. Basutoland is also a large reservoir for cheap South African labor. One out of every six citizens goes to the Union to find work. If South Africa should close off imports and exports, and seal the border against labor migration, Basutoland would be forced to yield in a short time. Thus the Basuto chiefs find themselves in a dilemma — choice between freedom and existence. They have little confidence in the British, realizing that while the government may wish to do good, the harsh exigencies of actual conditions may deem otherwise.

Achievements Of The O.M.I.

The highlight of any visit to Basutoland is to see the excellent works of the Oblates of Mary Immaculate. These missioners — mostly from Canada, but also from France, Ireland, Holland and South Africa — have established the Church on firm footing. Forty per cent of the population is now Catholic. The country even boasts of a native bishop, His Excellency Emmanuel Mabathoana, O.M.I., a scholarly, be-spectacled man who has traveled widely in Europe and who is known for his preaching, writings, and sacred musical compositions.

The Oblates have inaugurated two projects in Basutoland which have no equal in Africa. One is Mazenod Institute, not far from Maseru. Here they have set up a Catholic Action center whose effects actually radiate to all parts of the continent. Heart of this activity is the excellent printing establishment operated by Father M. Ferragne. This printing plant of composing room, presses, and bindery has up to date equipment and is housed in a large modern fireproof build-

ing. Native workers operate the linotype machines and the huge presses.

The output of Mazenod in a single year gives an idea of the amount of work being done. The figures for 1952 (the most recent year available) gave the following totals: 39,725 copies of magazines in four languages; 129,967 books in three languages; 345,444 circulars and tracts in nine languages; 24,000 calendars in three languages; 306,000 copies of the weekly Sesotho journal, "Moeletsi."

The publications of Mazenod go out to Basutoland, South Africa, the Rhodesias, Uganda, Kenya, Tanganyika, Nyassaland, Nigeria and the Gold Coast. Walking through the bright modern plant we saw posters in various languages that had been produced publicizing the Marian year, other posters promoting the Bible. We saw Catholic catechisms, a cleverly designed pamphlet condemning r i t u a l murder, magazines, and books on the Bible and the history of the Basuto people.

Literacy Campaign In Progress

"The percentage of Basutos who attend school is larger than anywhere else in Africa," Father Ferragne told us. "Right now we are aiding in a literacy campaign. We want everyone in Basutoland to be able to read."

The director showed us a clever book that had been worked out by Father Hamel, an Oblate, for the purpose of teaching people to read and write. The only classroom needed was the outdoors, the blackboard being the earth itself. The book shows the teacher how to trace lines on the ground, how to evolve these lines gradually into letters, and then the letters into words. The idea is to get literacy classes started in every village, and all the pupils need are sticks with which they can trace lines along with the teacher.

The weekly newspaper "Moeletsi oa Basotho" (Counselor of the Basutos) has a picture-studded, lively typographical format that is superior to the average Catholic newspaper in the United States. Published in the native Sesotho language, 6,000 copies of the paper go to Basutos at home in the Union. The paper is full of religious exhortation, Catholic and general world news. Through "Moeletsi" education is being given and literacy advocated.

"You haven't seen anything until you've been to Roma." I had heard this many times from Catholics in South Africa, and it was to see Roma that I had made the long journey to Basutoland. Roma lies about thirteen miles inland beyond Mazenod. It is set in a deep canyon at the foot of sheer cliffs and must be seen to be believed. Here is an educational

setup that cannot be surpassed in any other mission country.

A Modern University

At the top of the list is Pius XII University, the only Catholic University in Africa (although attempts are being made to start one in the Congo). Then there are Roma College, Roma Teachers' College, St. Mary's Institute, St. Theresa's Junior Seminary, St. Augustine Seminary, St. Mary's Juniorate (for training Brothers), a novitiate for training Sisters, primary schools, a large hospital, a cathedral, and scores of other buildings.

In this remote canyon cut off from the rest of the world, the Oblates have erected a huge university city. Out of the rock walls surrounding them they have quarried the stones for their many buildings, purposefully constructing them to last through the ages.

Yet even with the tremendous building program that has been going on at Roma, space is at a premium. We visited a primary school taught by Canadian and native nuns. Every classroom was jammed to capacity and classes were being held on the open porch of the school. Under the trees behind the school a half-dozen more classes were going on. Barefooted Basuto youngsters sat on benches and shouted back their lessons in English and Sesotho. You could actually feel their desire for knowledge. We passed class after class, each one businesslike and efficient.

Later we walked up through a long row of trees (planted by the missioners) to St. Mary's Institute. Here girls were receiving high school training, and here the future women teachers of Basutoland are prepared. Dressed in neat uniforms these girls were practicing games they would later use in their teaching. They followed the crisp orders of their leader, moving with precision and grace. In one of the classrooms we found a session in domestic science in progress. A native Sister was demonstrating how to put up preserves.

Constantine Bereng

We went to Roma College, taught by the Brothers of the Sacred Heart, some of whom are Americans. Once again we were caught up in the apparent zeal for learning. Here we met young Constantine Bereng — tall, handsome and soft-spoken, who will one day be the paramount chief of Basutoland. He is the son of the famous chief, Nathaniel Griffith, who died in 1939. Griffith was a wise and able leader who did much to advance his people. He was converted to Christianity towards the end of his life, got rid of his many wives, and led an exemplary life following his baptism. Griffith's wife now rules as regent, but Constantine will become paramount chief when he

reaches his majority at eighteen. Meanwhile he is being carefully trained in Christian living, so that when the time comes he will provide his people with true leadership.

Roma's glory, however, is its University, still far from completion. Father Romeo Guilbeault, formerly educational secretary for Basutoland, is the rector of the University. He lives and breathes the development of the institution, and will pull out the plans for the completed school without any urging.

The University began with six students, three teachers, and an abandoned elementary school in 1945. Today it has graduated to its own embryonic buildings on fifty acres of land. Its students number Bagandas from Uganda, Kikuyus from Kenya, as well as boys and girls from South Africa and Basutoland itself. The Oblates have assigned their best priests to the job. Father Guilbeault was preceded by Father Marchand, former rector of Ottawa University. A dynamic core of lay teachers is being built up under the supervision of Dr. Harold Jowett, who formerly was the British educational director in East Africa, and inspiration for Uganda's Makerere University. None of these teachers will ever get rich — indeed they are not now even making enough to get along on, but they are content to offer their services in behalf of the intellectual development of the African.

High Academic Standards

One cannot visit the University and go away unaffected. There is a spirit of camaraderie there between faculty and students. One hears lively argument. Academic standards are high, and mediocrity on part of teacher or student is not permitted. The main task of the University is to create a Catholic intelligentsia — an intelligentsia devoid of Marxism, and one that believes in a supernatural basis for life. Africa is in turmoil, and out of this cauldron are arising new leaders. Up to now the Church in Africa has not been able to equip these leaders to meet the challenge offered by Marxist and materialistic theorists.

If priests and lay faculty are working under handicaps and at disadvantages, the same applies to the students. We remember stopping to talk with a group of students engaged in an impromptu jam session. The young saxaphonist introduced himself as Tarcisius Silundika, working towards a Bachelor of Arts degree, majoring in psychology and politics. He hoped later to go into medicine or law. Tarcisius comes from Southern Rhodesia. He is one of ten children. His father earns ten pounds a month (not quite thirty dollars). On this meager salary Tarcisius had

been put through primary and secondary schools. Now the college fees of two hundred dollars a year were proving more than the young man's family could manage. Yet the family was willing to make any possible sacrifice to see Tarcisius educated.

Before leaving Basutoland we drove up to the rim of the canyon. As we stopped the car and looked down on Roma bathed in the golden glow of late afternoon sunlight, we noticed a young, blanket-clad boy off at the side, guarding a flock of sheep and goats. Here was the contrast of today's Africa. Here, too, was the promise of the future. Just a few years earlier the vital young men and women we had met at Roma had been like this young shepherd. What changes had come into their lives in so few short years! What changes might there not still come before the almost present tomorrow.

The Catholic Contribution

Private-school construction continued to show a sharp increase over record 1953 levels during February, U. S. Departments of Labor and Commerce figures released last month show. A 23 per cent rise over February, 1953, to $38,000,000 marked this February's private-school construction. New public-school building, whose rate of increase had earlier lagged behind that of private schools, appeared to be catching up. Public-school building for February rose 19 per cent over that of last year to $156,000,000. The combined January-February increase over 1953 was 22 per cent for private schools and 18 per cent for public schools. Private-school building in 1953 totaled $425,000,000, a 21 per cent increase over the $351,000,000 of 1952.

—Catholic Educational Review.

Liberty or License?

The Protestant church "is upside down" in its concept of freedom of worship, Dr. Docherty, pastor of New York Avenue Presbyterian Church, declared.

"In America," he said, "there are 395 Protestant denominations who have the right to worship in their own way, and each thinks the other is wrong and they are right.

"We turn to Roman Catholics and say they have no freedom, and it's true, they haven't. But are we awfully sure we haven't been practicing license? We protest against the Pope and set up paper popes. The Church of Scotland is split over the question of whether to sing hymns or psalms in church.

"The danger of Protestantism is we can think what we like."

Code and Cult

Questions may be addressed to the editors

Joseph F. Marbach, J.C.D.

IN a recent book called "The Parish Priest's Examen" there is this question (p. 22): "Have I neglected to give Holy Viaticum, when indicated, even though the patient has already received Holy Communion that day?" I always thought that under no circumstances could you receive the Blessed Sacrament more than once a day. My pastor has been ordained a long time and he says there must be something wrong with that question. Is this something new?

I'm not familiar with the book you mention but the sentence quoted is correct. The phrase "when indicated" probably refers to a situation when, for example, a person would receive Holy Communion at a morning Mass and then suddenly in the afternoon or evening take a sudden heart attack, or be in an automobile accident, and there seems to be a real danger of death—it is best to give the person Holy Viaticum. In other words, in an urgent call where Holy Viaticum is to be given, you needn't ask the person or the family "Has he gone to Holy Communion already this morning?"

Or, in a hospital, a patient may be convalescing and on the morning rounds you may give him Holy Communion in the normal way, not with the form for Holy Viaticum; later that day the patient may take a sudden relapse and may appear to be dying. You could give him all the "last rites" including Holy Viaticum.

Canon 864§2 states: "Etiamsi eadem die sacra communione fuerint refecti, valde tamen suadendum, ut in vitae discrimen adducti denuo communicent."

Thus, note the exact language used by the author of your quotation: "Holy Viaticum"—"Holy Communion." Holy Communion may be received twice in one day if at the second time It is received as Holy Viaticum.

There had been some pre-Code controversy over this point but the Code suppressed the controversy by not only permitting but by urging that Holy Viaticum be received again in the same day if a "discrimen vitae" arises. Cf. Vermeersch-Creusen, *Epitome Iuris Canonici*, II, p. 92.

Your answer to the question as to whether a pastor may refuse to baptize a child of parents who are in an invalid union but refuse to validate their union rather startled me. It is true that you gave exceptions to your blunt "no" later in your answer, but I still feel that the answer is not practical for the ordinary

people a priest runs into in a parish.

I can see where the pastor could not refuse in the case of an invalid union which could not be validated, or where the parents were very lax Catholics. Here, I think there is almost a contradiction. Here are two people who say they will raise the children as Catholic and their very lives contradict what they say. I think the condition of their marriage, which can be validated, indicates an intention which takes away any hope they may give with their words of raising the child as a Catholic.

I don't think I could in conscience baptize such a child, and, in fact, have refused on one or two occasions. I think it is a dangerous gamble to baptize the children rather than a dangerous gamble not to baptize them.

We welcome such frank objections, as this column desires also to exchange views in those pastoral matters where there is no definite law or particular decree. In similar pastoral matters, where there is no universal law or particular decree of the bishop, it is true a sacerdotal conscience and common-sense are our guides.

Personally, however, I feel we can't do anything to *force* persons into marriage. For example, the parties may now have decided to practice birth-control so that they won't have any more children—why insist on such a marriage? They may have other reasons preventing a normal natural free marriage and so I prefer to hold we can't *insist* on their marriage before baptizing the child.

We should continue to plead spiritually with them and by kindness make it easy for them to have a quiet validation ceremony for their spiritual gain, but to *force* them into marriage does not seem the right solution.

Not to digress too far, let us take two other situations. If a child is born "out of wedlock," wouldn't it be wrong to *insist* on the marriage? The parties must marry completely freely, or the marriage would only add to their problems. Let us also consider First Communion time. We could urge and plead with the parents to go to confession and Communion on that day, but we can't *insist* on it—some of the forced parents, in the confessional, might state they are practicing birth-control and won't stop; how could you give them absolution? I admit these are not *ad rem* to your objection, but they may be considered other instances where we would like to insist on something for a momentary visible good, but which is not, in the long run, the proper solution.

To refuse to baptize the child of lax parents who refuse to have the marriage validated would, we think, rather only drive them further from the

Church. Their refusal need not be countered by our refusal. Woywod seems to favor this mild view in citing the following particular decision: ". . . the Sacred Congregation of the Propaganda, January 31, 1796, ruled that, even though the parents were indifferent Catholics or otherwise of such a character as to hold out little hope that the child would be brought up in the practice of the Catholic faith, the infant should nevertheless be baptized by the priest. It seems that the hope of conversion of such Catholics was the reason why the Sacred Congregation was in favor of baptism." — *A Practical Commentary on the Code of Canon Law*, I, 377.

If you are convinced in conscience that the child of such indifferent Catholics will not be raised a Catholic, you would be justified in refusing the baptism but if the promise to raise the child a Catholic seems sincere, you could proceed to the baptism. Our point of departure is the marriage state of the parents—I don't think this is the main problem.

The parents should be reminded that by asking for the baptism of the child, they are asking for a *contract* with the Church; the consideration is the baptism and on the execution of the consideration, the parents bind themselves to the contract; the terms are their present promise and their later fulfillment of their pledge to raise the child a Catholic.

We have the faculty of granting the Nuptial Blessing outside of Mass. Where can I find the prayers for this blessing?

It is found in the *Rituale Romanum*. In the 1945 edition published by Benzinger Brothers, 6 Barclay St., New York 7, N.Y. it may be found on pp. 368-369.

I am going to Europe this summer with a Pilgrimage. Do my own diocesan faculties allow me to hear anywhere the confessions of the group with me?

You don't mention whether you are going by boat or by plane, but in either case we may answer your question in the affirmative. This seems to be one case in the law of the Church where a traveling priest may hear confessions—if he travels by boat or by airplane. The priest becomes an occasional confessor, or an extraordinary confessor—for a brief period of time only, as we will mention later.

Let us presume you are traveling by a chartered plane. You mention that you have the usual faculties to hear confessions in your own diocese. If so, you will be able to hear the confession of a fellow-passenger or crew-member of that plane without any additional faculty.

Pope Pius XII in his "Motu Proprio" of December 26, 1947,

"Animarum studio compulsi," extended the provision of Canon 883 to apply to priests who take a trip by plane. In other words, he changed, or rather extended the ambit of Canon 883 "de Apostolicae potestatis plenitudine"—*Acta Apostolicae Sedis,* XL (1948), 17.

Canon 883§1 declared that a priest who takes a maritime trip is able to hear the confessions of all those taking the trip with him, as long as he has the faculties to hear confessions from his own Ordinary or from the Ordinary of the place from which the ship sailed, or even from the Ordinary of any place where the ship may stop along the way. Pope Pius XII applied, therefore, these same norms to priests who take a trip by airplane—"consentaneis quidem clausulis."

Noldin-Schmitt state that the priests who are traveling by boat (and we can now say the same of a traveler by airplane) ". . . possunt audire . . . si obiter in terram descendunt, etiam alios fideles, qui confiteri petunt, et hos valide et licite absolvere etiam a casibus Ordinario loci reservatis. Terminus obiter ita intelligendus est, ut valeat haec ultima facultas ad summum per triduum, nec ultra, si Ordinarius loci adiri potest.—*Summa Theologiae Moralis, De Sacramentis,* n. 344.

These authors refer to a decision of the Code Commission of May 22, 1923, concerning Canon 883. Despite the length of the questions it may be best to cite them in their entirety: "Utrum adverbium *obiter* Can. 883§2 ita intelligendum sit, ut sacerdos rite praeditus facultate, iuxta §1 eiusdem canonis, audiendi confessiones, possit, quoties navis in portu maneat, terram adire ibique in ecclesia vel sacello confessiones excipere eorum, qui confiteri petant, eosque valide ac licite absolvere etiam a casibus ordinario loci reservatis per integrum diem vel per integros duos vel tres dies, si tamdiu navis in portu maneat. Utrum id possit per integrum diem, vel per integros duos vel tres dies dictus sacerdos, quoties ad idem iter prosequendum unam navem relinquere debeat ut alteram conscendat, si in portu hanc navem tamdiu expectare debeat. Utrum in utroque casu idem possit dictus sacerdos etiam ultra triduum." The reply was: Ad 1 et 2, affirmative; ad 3, negative" —*Acta Apostolicae Sedis,* XVI (1924), 114.

If the chartered plane of a pilgrimage would hop from London to Paris to Lourdes to Rome, etc., with a stop of a day or two at each city, it would seem to be the mind of the Pope (in extending the rules for boat trips to plane trips) that the priest on such a pilgrimage could hear in any church or chapel the confessions of anyone at such "stop-overs."

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JULY, 1955

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As They Reveled
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Other Side of the Night
Honeymoon Guide
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The Wrong Turn
Tough Kid From Brooklyn
What D'Ya Know For Sure

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The Price of Salt
Troubling of a Star
Wait for Tomorrow

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Pawn
Rooming House
Shabby Street
She Got What She Wanted
Stable Boy
Walk in Darkness

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Flesh and the Dream
Nana
Night Light
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Strangers in My Bed
Street of No Return
Sweet Money Girl
The Dangerous One
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The Soft Arms of Death
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Wild Breed
Women's Barracks

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A Swell-Looking Babe
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Find Me In Fire
For I Have Sinned
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Hot Freeze
Julia
Kiss the Night Away
Macamba
Mark of the Hunter
Naked Canvas
Naked In The Night
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Rage to Love
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Shanty Girl
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NOTE: A Club to obtain pocket-books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 33 West 42nd St., New York 36, N. Y.

List prepared by The National Organization For Decent Literature, 33 East Congress Parkway, Chicago 5, Ill.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list are sold at following prices per month: Single copy 10c; 5 copies 25c; 10 copies 50c; 25 copies 65c; 50 copies 90c; 100 copies $1.25. All prices given are postpaid.

Book Reviews

John Carroll of Baltimore, Founder of the American Catholic Hierarchy

by Annabelle M. Melville

Charles Scribner's Sons, New York, 1955, $4.50

MEN of destiny are often lost in the clutter of events that forced them into some high niche of history. Great figures become legend, with actual personalities obscured or mesmerized almost to defy subsequent analysis as human beings. Recent examples of this trend are the attempts to picture for history an aristocratic political genius as a man of the common people; and, a materialistic jurist and philosopher as an ideal American.

Miss Melville, Professor of History at State Teachers' College, Bridgewater, Mass., and a graduate of Catholic University's Department of History, has preserved for us John Carroll of Baltimore as a man, an American and a priest. Her subtitle might better have read "Priest and Patriot" instead of the one that merely serves to identify her subject.

In the lengthier work of Dr. Peter Guilday, the priest, bishop and archbishop is often submerged in the welter of change about him. What he does and deals with are more important than what he is. The present volume is primarily interested in what kind of man, priest and prelate he was.

There is quite enough of his life and times, the public and ecclesiastical background in which he moved, to show how large he looms in American Catholic History and to set the stage and scenery in which Carroll's abilities were tested and developed.

But the hero is always foremost in the spotlight and, without making it a one-star play, is never forgotten as the center of interest, even in the most exciting action and among the most distinguished fellow players. The story sticks to its subject with laudable, and not always easy, singleness of purpose.

The topical treatment used in many chapters makes it difficult to maintain the time sequence in Carroll's life. This might have been minimized by better time references at the head of each chapter. This reviewer found the lack of such reference slightly confusing or even annoying.

Miss Melville differs with such scholars as Guilday and Shea on the subject of an "intrigue" to impose a French Prelate upon the Church, in America. The author finds no evidence of any such attempt. But a reading of Guilday makes it difficult to dismiss the French influence so easily. The truth probably is somewhere in the middle. Dr. Guilday loved an intrigue and would make the most of any approach to one. Shea thought he detected such a move on the part of some French politicians and prelates. It is more likely that the participants were moved by their intense nationality and that Dr. Franklin went along with their suggestions for diplomatic reasons rather than attempt to solve the indecision of the American Clergy who seemed unable at the time to reach agreement. It is interesting to note that, whatever the reason of the French influence, it seemed to put the support of our clergy behind Carroll's appointment as first Bishop.

The feminine touch is apparent in a number of personal items, many of interest and a few irrelevant, such as the passing interest of Miss Jefferson in Catholicism.

Altogether, Miss Melville's biography makes a real contribution to early American Church History and brings the great Carroll far more vividly to life than lengthier tomes, principally by the use of much material either unexplored or disregarded by her distinguished predecessors in this interesting field. Bibliography, footnotes and index add to the scholarly usefulness of Miss Melville's work. —John Sinnot Martin, Baltimore.

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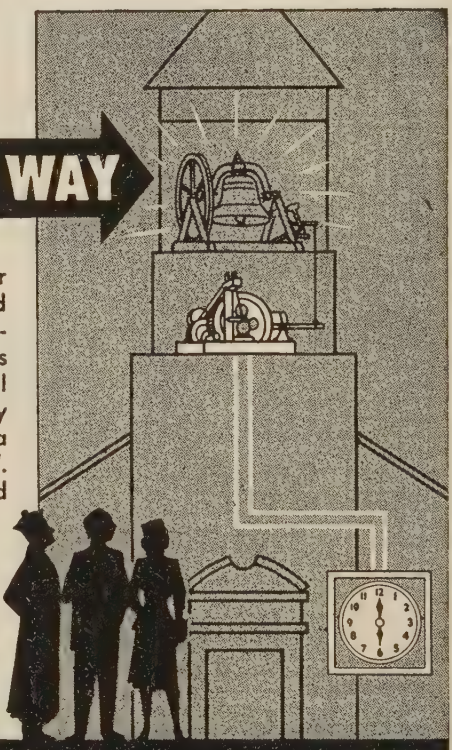

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The Priest In The World

by Rev. Josep Sellmair

The Newman Press, Westminster, Md., 1954, 238 pp. (indexed), $3.25

SO numerous are the new books for priests nowadays that the casual reviewer can spend all of his time reading books of no other kind. Naturally, there is a certain sameness about almost all of the books. The book that is unique, the book that is strickingly different is a rarity. Yet "The Priest in The World" is such a book.

It is built upon a simple fact, namely, that the priest is a human being upon whom a mysterious spiritual reality has been engrafted. It presumes, as indeed one must presume, that the priest cannot be a "good, complete, and genuine priest" until he is also a "good, complete, and genuine man." Therefore it attempts to show the priest how he must perfect himself as a man in order to perfect himself as a priest.

As might be expected, there is much philosophy and psychology in the book. This is particularly true in the beginning, where the author considers the strangeness of the priest in the world and then examines the tension between priest and man. Both of these sections are interesting and thought provoking. Later on in the book, when he treats of the priest and women, the author does not seem to use the philosophical approach

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with quite the same effect. He makes a distinction between the *animus* and the *anima,* and talks about the "surface ego, the conscious ego" and "the ego of the depths." In so doing it is likely that he leaves many of his readers, as he did this reviewer, slightly bewildered.

Over-all, however, the book is a powerful presentation of the truth about the priesthood. It abounds in keen observation. It does not dally with urgent matters, but attacks them forcefully, yet with that restraint of language which is the hallmark of skilfull writing. Almost nothing that concerns the priest goes unmentioned.

Here is a book written by a German priest, with German thoroughness, a book which is distinctly above average, and a book which has been blessed with a most competent translator. — Raymond Gribbin, Baltimore.

Candle Against the Sun

by Sheridan Spearman

Kenedy, New York, 1955, 309 pp., $3.95

THIS is a vivacious novel enacting the lives of two people of different and interesting personalities. The love tale involved will appeal to the romanticist; the descriptive setting of the story in the Virginia hunt country will delight the idealist; and the account of a faith's triumph will interest the realist. Other characters, some impetuous, some vacillating are drawn into the circle of the lives of Anthony Clarendon and Annis Travellian. All engage the curi-

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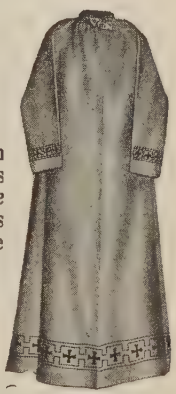

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osity of the reader throughout the whole book. — John T. Reid, Detroit.

Introductory Metaphysics

A Course Combining Matter Treated in Ontology, Cosmology, and Natural Theology.

by Avery R. Dulles, S.J., James M. Demske, S.J., Robert J. O'Connell, S.J.

Sheed and Ward, New York, 1955.
ix-345 pp. $4.50

IN the hands of a good teacher this manual ought to prove an excellent instrument for the initiation of college students and seminarians to the basic problems of Metaphysics. To avoid overlapping of these three courses, when they are taught separately, the authors have fused them into a single continuous treatise. Three features of this manual appeal to us particularly. The first is its undogmatic method: instead of laying down theses, the authors propose questions or problems and give a brief sketch of the solutions they have received in the course of time, thereby arousing the curiosity and interest of the students. The second, which is a good illustration of this undogmatic method, is that they make the time-old problems of change and of the "one and the many" a concrete occasion for the elaboration of the abstract notions of potency and act, substance and accident, matter and form, essence and existence, and analogy of being. The third are the "Suggested Readings" at the end of each Question and the well-selected General Reading List at the end of the Treatise. We hope the authors will

soon give us a complete Introduction to Philosophy worked out in the same method. — Jules A. Baisnee, S.S., Catholic University of America.

Human Ascent

by Louis J. Lebret, O.P.
Trans. by Robert and Martha Faulhaber;
Illustrated by Clarence E. Giese.

Fides Publishers Association, Chicago, 1955. 122 pp. $2.50

THE author is the founder of a Study Center called "Economisme et Humanisme," the object of which is "to help Christians to realize the dimensions of the Universe and to insert themselves in the unfolding of history." In the present essay he pictures humanity struggling to become more fully itself, and contrasts Christian humanism with the modern forms of atheistic humanism of Nietzsche, Marx and Sartre which is doomed to fail because it ignores the Incarnation. It is both a powerful apology of Christianity and a moving call to action. Echoing the Pope's Christmas message of 1945, he shows that "everything authentically human can be found in the Church, but that it is the Spirit who liberates, gathers together and builds up the Body of Christ" (p. 95). In the light of this teaching he urges Christians to take their place on all the fronts of human progress in fighting ignorance and misery. This little book will appeal to every apostolic priest and layman. — Jules A. Baisnee, S.S., Catholic University of America.

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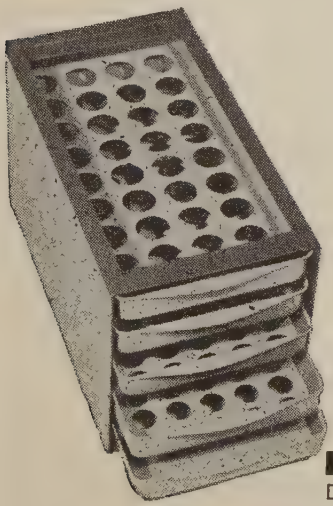

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Continued from page 530

priests if we are to keep our balance.

In the 19th century rectories, the assistant had one great big room for himself, with high ceilings, big enough to hold a dance in. He lived in one end of it and slept in the other. The rectories built between the wars allowed each priest a bedroom, study, and bath. And that is by far the best arrangement.

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Correspondence

Vernaculars v. Latin

WE sometimes hear it said that the Christian religion is most adequately expressed in the ancient languages of Latin and Greek, that rite and liturgy and theology lose meaning in vernaculars.

The reverse is nearer the truth. A moment's thought will convince anyone that the Latin language does not express the true meaning of the Christian religion as well as Italian or any other European vernacular. The reason is obvious. Christianity helped to create the various vernaculars in its own image, many words originally pagan in meaning were canonized in the popular language and while retaining a shadow of their old meanings were given a new Christian meaning. Consider, for instance, the word "spiritus" and spirit, or any ecclesiastical word with a Latin root. "Spiritus" means breath. Spirit does not mean breath, it means something much more.

In this way any word with a Latin root does not mean only what the root means but today

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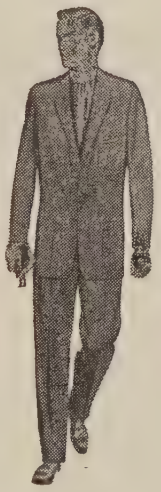

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means much more as extra meaning is added by the experience of Christian life. For instance, "Missa" is not nearly as good or univolent a word as "Mass." God is better than "Deus," Spirit than "spiritus." "Sacramentum" meant originally the soldier's oath, while sacrament has never had any other meaning than a sacred Christian rite.

We could go down the line. Every word meaningful in the Christian sense is primarily meaningful in any vernacular but only secondarily of Christian meaning in the Latin. Words in Latin must constantly be wrested into the Christian sense. We can see how ridiculous this is in reverse when our modern humanists try to say that "moral" is strictly equivalent to "mores."

The Latin pagan classics, highly materialist, with their overpowering prestige, distort Latin, for at least Christian purposes, and always will. Classical Latin (and Greek too) had the further disadvantage of being precise and formal. The Christian supernatural meaning could be expressed only as the secondary meanings of the words. Since any language, like any art, is the product of the whole culture that produced it, and its religion is a major factor of any civilization, indeed the principle and irreplaceable factor, any

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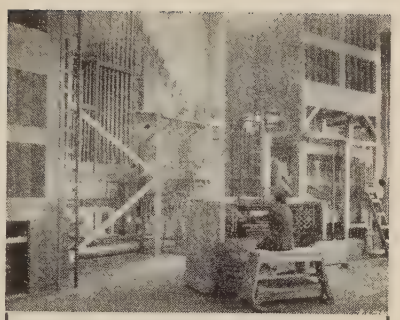
non-classical or even primitive language could have been better for Christian purposes.

In the "vulgar" tongues many of the words have supernatural or at least magical meanings, words are not so exact that they can not be given the Christian meaning as their primary sense.

Christian v. Pagan

Any modern European language is shot through with Christian meanings, bearing witness to Christianity even against the will of the writers. The language of Dante or Shakespeare is full of Christian overtones, while the language of Virgil or Cicero is still pagan. It is significant that the greatest mystical works were written not in Latin but in vernaculars. Probably great Christian classics such as those of Dante, Cervantes, John of the Cross, Shakespeare, Juliana of Norwich, the author of *The Cloud of Unknowing,* could not have been written at all until languages had first been formed that could contain them.

For these reasons, for expressing most fully the whole Christian doctrine and especially for prayer and worship, the vernaculars are not second best but absolutely the best, as they are best for every human activity. They are actually more pleasing to the ear and easier to speak. In fact it was the need of a Christian way of expressing themselves that forced European peoples to destroy the Latin language, or rather to turn it into the various Romance, i.e. Christianized Latin, languages of today. The only reason why Latin



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seems so useful for theology is that the people using it, perhaps without realizing it, are thinking in some vernacular and translating back into Latin and ascribing the orthodoxy of the thought to the supposed clearness of the Latin.

To my mind this is one important reason why the spiritual life of priests today is so poverty stricken. The Latin we were taught unfortunately was not even the later "corrupted" Latin of the dark ages but the pagan classical language that is practically immune to all spiritual meaning. Legalism, not theology, was the genius of pagan Rome. And by a further stroke of bad luck the Renaissance writers when they came along, held all Christian additions to Latin in contempt, and did their best to restore the antique pagan languages—like calling Christ "Apollo" and God the Father "Jove." This was extremely stupid as well as irreligious. It was a denial of Christ's power to renew all things in Himself, in Heaven and on earth.

An Unamusing Joke

Everyone knows the story of the group of priests on the ship in a storm. After a particularly ominous lurch, one of them put down his breviary and said, "It's time to start praying—this is beginning to look dangerous." This is a joke, but it is not funny. When priests who ought to be the salt of the earth, reciting the official prayers on which the holiness of people depends, feel that they are merely killing time in performing a boring task, then I respectfully suggest to the authorities of the

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Church that the time has come for a change. I mean that we be permitted to pray in the languages in which we live. This was the custom of the Church in Rome in the first centuries when the change from Aramaic to Greek to Latin was made as the Christian population changed from Jews to Greeks to Romans. In fact the present custom in the Byzantine of using the same rite in several languages was only one of the importations from Rome to New Rome.

The Church complains that men are living their lives in watertight compartments, one compartmentment for religion and another for business, etc. Is it not a direct result of the schism of the soul produced by leading a religious life out of contact in language with secular affairs?

To teach Latin to all, as some have suggested, is simply visionary. It is a mischievous suggestion because it seems to say that the Church makes impossible and absurd demands. Latin for all is not the answer. Priests learn Latin but they are not much better off than the laity. And if by some miracle we did succeed in all learning Latin, it would shortly change into a vernacular like Italian as it did once before under the influence of Christian life. We can never make Latin into a truly Christian language except, of course, by doing what was done with it in history: i.e., by making it over into Italian, French, Spanish, and even English. These languages, modified in their own image by Christian people, are the true "Latin" of today.

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HAVE you a remaining suggestion for back copies of THE PRIEST?, "Emmanuel," and periodicals printed for priests? It seems a pity not to pass them on to others who might enjoy them.

Quite recently "Alter Christus" was mentioned in an article. I presume the reference was to the lovely little quarterly official organ of the "League for Sacerdotal Sanctity." What a pity both have been lost to the priests of the United States, and how timely would be their revival!

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Sincerely yours,
An Old Priest
Minnesota

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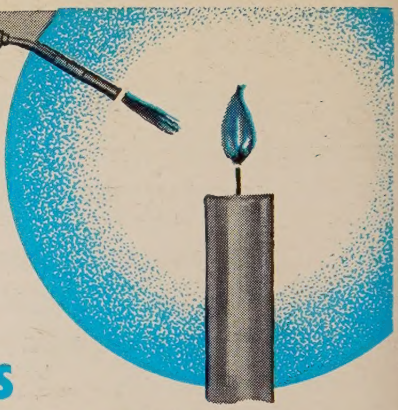

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